Concept of Integrated Approach of Yoga Therapy (IAYT) at Swami Vivekananda University, Bangalore.

Extract from Preface of the book “Yoga for Hypertension and Heart Diseases” BY Dr R. Nagendra, MD (General Medicine) and Dr. HR Nagendra, ME., Ph.D.:

The concept of 5 layered existence of all of us as populated and described in great detail in Taittirya Upanishat as panch Kosa (अनमय, मनोमय, प्राणमय विज्ञानमय और आनंदमय) was found to be most holistic concept of human existence which is in no way contradicting the modern systematic approach to the understanding of human body.

Disease, in modern medical perspective is considered as the dysfunctioning of organs and systems, which may be due to congenital (physical abnormality present from birth) defects, external atmospheric agents like allegens (allergic reaction) toxins, pollutants, or infectious germs. Modern science does recognize that other major cause for diseases could be the factor of internal imbalances like mental restlessness, emotional upsurges or intellectual conflicts that lead to stress reaction.

The concept of disease according to Yoga is found in treatise called Yogavashistha. According to this text, modern diseases such as asthma, diabetes, hypertension and anxiety are called Adhija Vyadhi (Stress born diseases) originating in Manomaya Kosa- the astral layer (a subtle body poisted by many philosophers, intermediate between the intelligent soul and mental body, composed of a subtle material) of our existence. They arise from our actions that are governed by our emotions (strong likes and dislikes) rather than what is right or wrong. Often in this phase, we respond to our emotions- the pull of senses knowing fully well that we are going against what is right. This is called Prajnaparadha (प्रजा अपराध, प्रजा का अर्थ है जान और अपराध का अर्थ है गलत कार्य। जानकारी होने के बावजूद गलत काम करना, उपेक्षा या अवहेलना करना ही प्रजापराध है) in Ayurveda- a mistake at the level of inner consciousness. In this going against what is right- the cosmic law ‘that causes an imbalance’, a dis-ease at Manomaya kosa called Adhi (“Prajnaparadha” [crime against wisdom] is willfully ignoring one’s inner knowing — going against our intuition and common sense. According to ayurveda, prajnaparadha is considered to be the root cause of nearly all diseases.).
The Adhi (आधी) at the astral layer if not remedied will bring imbalances at the level of Pranmaya Kosa that shows up as breathing jerks, imbalances and speed. This in turn creates stress reactions causing autonomic and endocrine imbalances leading to diseases in the body called Vyadhi (व्याधि, रोग, व्याधि, शरीर, मन आदि को अस्थिर करने वाली असामान्य अवस्था;). Such diseases are called Adhija Vyadhi (अधिजा व्याधि, Preoccupation disease) i.e. Vyadhis created by Adhis. The other diseases like such as infections and injuries come under Anadhija Vyadhis which essentially are physical in nature and can be tackled by modern system effectively. Since the Adhija Vyadhis are multidimensional, we need to tackle them not merely with physical symptomatic treatment measures. The whole man is to be treated. And only then can there be lasting remedy to our problems of the modern era.. The answer lies in in the Integrated approach of Yoga therapy that provides techniques for correcting problems at both gross (physical) and subtle levels.

Yoga practices help in bringing about balance at all the level of five kosas so that complete health can be restored. The practices at Annamaya kosa include Yogasans, Sthilikarna vyama (सथिलकरण व्यायाम, loosening practices), Yoga diet and Yoga kriyas, at Pranmaya Kosa , the practices, breathing kriyas, and pranayama. At Manomaya Kosa , the practice of meditation (Cyclic meditation and OM meditation), devotional sessions and happy assembly, where as lectures, counseling and satsangs (सत्संग) correct notions about ones life ambitions and goals that form the basic conceptual root for the lifestyle of the individual. Karma Yoga and tuning to nature are practices that help to get established in Anandmaya kosa bringing bliss to our lives.
The list of practices mentioned in the contents, are all safe. The complete list in this booklet would more than one and half-hour to practice. Start with a set of simple practices amongst these and gradually go on to achieve the capacity to perform the entire set. Daily practice is mandatory. Physical practices have to be performed empty stomach i.e. 4 hours after a major meal or 2 hours after a small meal. Do not practice Yogasans (योगासन) when you are very tired or during menstruation. Meditation and nadanusandhan (नादानुसंधान, नाद दो तरह के होते हैं आहद और अनाहद। आहद का अर्थ दो वस्तुओं के संयोग से उत्पन्न ध्वनि और अनाहद का अर्थ जो स्वयं ही ध्वनित है।) can be practiced even after a meal or during menstruation in women.